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THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, APRIL 5, 1906.

NEW SERIES VOL. VIII. NO. 12

BUILDING MOVEMENT.

Read This Carefully.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to do your duty.

The General Education Board has agreed to give Mississippi College twenty-five thousand dollars (\$25,000) for a science building, provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by December 31, 1906. We can make our notes payable in equal annual installments, beginning not later than November 1, 1906, and ending not later than November 1, 1910. It is important that many of us shall make our first payment this fall or winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards, write me and I will send them.

W. T. LOWREY.

Subscription Card.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....	\$—
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One mouse would stagger sextillions of infidels.—Walt Whitman.

Strong people act on judgment; weak ones on impulse.—B. G. Lowrey.

Baptist work is only 40 years old in Norway and there are now 3,000 church members.

Self-reverence, self-knowledge and self-control lead to sovereign power.—B. G. Lowrey.

The United States has sent \$100,000 to the famine sufferers in Japan. But \$300,000 is desired and needed.

A rich father left \$2,000,000 each to his two sons. He was a cruel father. No greater calamity can befall any boy than to inherit great wealth and have nothing to do.

The aim of the teacher of God's word should be—(1). To put it into the mind of the pupil, that he may understand it. (2).

To put it into his heart, that he may love it. (3). To put it into his life that he may practice it.

In a drunken brawl in Kansas a man was killed. The Supreme Court sustained the action of the lower court in awarding \$5,000 damages to the wife of the dead man against the owners of the brewery from which the liquor was obtained. In this affirmation the court decided that liquor sellers are responsible for crimes committed by drunkards.

The Northwestern Advocate openly charges that Reed Smoot of Utah, retains his seat in the United States Senate because there was a compact between the Republican managers and the women hierarchy in the last campaign that Mr. Smoot should not be expelled.

Rev. R. W. Hooker, M. D., with his noble wife, daughter of the late Rev. V. H. Nelson, is now medical missionary at Guadalajara, Mexico. The Journal and Expositor says that last year he treated 545 patients and preached the gospel to every one of them, and that in one month of this year he treated as many patients as he treated throughout last year.

There be not a few of the non-working sort of Christians who would gladly do some great thing for the cause of religion, but would it be for the glory of God or for the praise of self? By how much more than by such would God be honored if all those laggards would take to heart and push in it the plain practical injunction which says, "Whatsoever the hand findeth to do, do with thy might." There is work for all and that according to each one's ability, and the opportunity is with you.

It has been said with more than a suspicion of truth that as a rule those members who are early and often in criticising the pastor, and agitators of a change, are not the persons who maintain family worship, work in the Sunday School, take an active part in the prayer meeting or even often attend, or who are constant in their public waiting on God in the sanctuary, or who are even average supporters of the expense account or benevolent objects of the church. If you do not believe it, watch and see.

An essential and conserving element in our blessed and holy religion is love, that same even that induced God the Father to give His Son for the world's redemption, that constrained the Son to make the great sacrifice, and that inspires all true Christians to deal kindly with their brethren even when they do not like their ugly ways. There is great lack of vital proof in the want of it in every Christian's makeup, for "we know we have passed from death to life if we love the brethren," and "by this shall all men know that ye are my disciples if ye have love for one another."

Dr. Gunsaulus, the great preacher, of that city, says in the Christian Century that "the twelve effective preachers that have lived in Chicago within the last twenty years, everyone were country boys," and that he does not know "a single woman in Chicago who is an efficient worker in reform and an active force in these lines, who is not a country girl, or who, if a city girl, did not have sense enough to marry a country boy." Country boys and girls have time to think, and meditation makes strong characters.

It seems almost a misfortune that Dr. Harper did not longer survive the wholesome late impulses he is reported to have had as to the correct thing in both the proper estimate of the origin and value of divine revelation, and the safest methods of collegiate education. To leave the great magna charta of the human race, the Bible, hanging upon a mere hypothesis of a great unwieldy educational colossus in concrete confusion is simply distressing. Some men seem to seize opportunity by the tail rather than by the forelock.

Our brother C. C. Brown of Sumpter, S. C., denies there being any "special divine call" to the gospel ministry, and seems disposed to disport himself as a fine specimen of that rare uncalled commodity. The Biblical Recorder expresses surprise that he takes the matter so seriously. Some of the rest of us wonder why he "takes himself so seriously." Since he allows God no part in his ministerial makeup and output. The greater puzzle is that anybody else should take him at all seriously in the great and holy calling.

A "Bible holiness" paper says, "We have known preachers to pray for a pure heart in the pulpit and then oppose those who claimed to have it. Let us stop praying for a pure heart if we do not believe we can have it." There is a vast difference between purity of heart in a Bible sense and sinless perfection in the modern hot-house holiness sense. It is something the Bible encourages the Christian to be always seeking after, but the second blessing experts claim that they have captured it, and quit the search. "blind guides."

We knew but one man who grasped opportunity by the tail instead of the forelock to make anything like a success. We were fishing from a boat—a common skiff, and he was trailing a string of fish in the water. He felt a distinct pull upon the twine, drew up a catch for inspection, and a large logger-head turtle was brought to the surface. Just then the boat let go and "turned to run," but, as his tail was disappearing, the fisherman seized upon it, tumbled him into the boat and held him fast. To be sure the creature was not worth much for meat, but it showed tact and courage in one who, all his life long could never be induced to obtain a good grip upon the front curl of opportunity. Why not think down into things and then look a little out for what is coming and not wait until it is vanishing out of sight.

The Baptism of Jesus.

By Dr. W. T. Stovall.

And Jesus, when He was baptized, went up straightway out of the water." His garments dripping, as He stood on the brink of the Jordan, "and lo a voice from heaven saying, this is my beloved Son in whom I am well pleased." This was done in the presence of a vast multitude, Mat. 3:5, with all eyes turned upon the Savior, and all hearts awe-stricken, as were the Israelites when they stood before God, amid the thunder and lightnings of Sinai, each occasion made grand and awful by the Divine presence.

This was done on Sinai that the people might believe Moses Ex. 19:9. In like manner God's manifestation on this baptismal occasion was that the people might believe in His Son, believe in Him as the promised Messiah, believe in Him as the Lamb of God that taketh away the sin of the world, and believing become His disciples.

His receiving from God the Father honor and glory, in the presence of a wondering multitude. Meditation on this baptismal scene is certainly faith inspiring, and soul elevating, causing His people to make a nearer approach to God their Father and Jesus Christ their elder Brother. It is as full of pathos as the immediate presence of God the Father, God the Son and God the Holy Spirit could inspire it.

Jesus was baptized of John in Jordan, Mat. 1:9. Who was this John? He was John the Baptist—so named because he baptized or immersed—"In those days came John the Baptist preaching in the wilderness of Judea," Mat. 3:1.

The prophet speaks of him 700 years before, as the voice of Him that crieth in the wilderness, prepare ye the way of the Lord, Isa. 40:3. Mal. 3:1, prophesying 400 years before the advent of Christ, says behold I will send my messenger, and He shall prepare the way before me.

Zacharias, filled with the Holy Ghost at His John's birth prophesied, saying, and thou child shall be called the prophet of the highest; for thou shalt go before the face of the Lord to prepare His ways, to give knowledge of salvation unto His people by the remission of their sins. Whence did John receive His knowledge of the plan of salvation; seeing He "was in the wilderness or desert till the day of His showing unto Israel," "and He shall be filled with the Holy Ghost even from His mother's womb," Luke 1:15.

John was fully qualified, and authorized to preach the gospel—baptize and thereby make ready a people prepared for the Lord, out of whom He would constitute His future church—"His people," in the prophecy of Zacharias is a strong phrase—dates back for its origin to the oath of God made to Abraham, Luke 1:17.

He demanded baptism of John. "Do wonder John shrink from the performance of such a duty. His commission was to make ready a people prepared for the Lord, Luke 1:17, who, confessing their sins, were baptized therein acknowledging their repentance to the expected Messiah.

John up to this time had no commission to baptize the Son of God, the Lamb of God, but here stands the Lord Himself before His messenger, authorizing him, suffer it to be so now for thus it becometh us to fulfill all righteousness. He had no sins to confess, but His righteousness to fulfill, a right doing that comprehended more than John then understood. He manifested an intense interest in living up to the Mosaic law in every jot

and tittle, and also in the establishment of the new order of things pertaining to His church, that He was soon to set up out of the material John was preparing.

No such thing as a church set up in Abraham.

No such thing as a church in the old Bible. There is a prophecy in which it is stated that the God of Heaven shall set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, Dan. 11:44. Proof, "Lo I am with you."

This settles the old Bible church question.

This prophecy looks to the future, and was fulfilled before Jesus gave the great commission and ascended from Olivet. One other quotation, John 16:16. "The law and the prophets were until John, since that time the kingdom of God is preached and every man presseth into it." We learn from these quotations that the church belongs to the Messianic age, was established by Christ Himself, and recognized by Him in the 18th Chapter of Mat. He obeyed this ordinance in person as shown above, and it was practiced by His apostles under His immediate supervision and given to His church by His command before His ascension. It is the initiatory right into His church and a declaration of allegiance to the King in Zion.

Ought it not to be approached with reverential awe by the candidates taking this solemn vow and by the administrator claiming his authority from the church of God the pillar and ground of the truth, and that the triune God that sanctioned it two thousand years ago still lives to approve and accept His own ordinance.

Lo, look, Behold the spirit of God cleaving the Heavens, and in the form of a dove resting upon His head and lo, listen, a voice from Heaven, saying, this is my beloved Son, in whom I am well pleased.

God has thus magnified this ordinance as obeyed by His Son, and honored His Son in His obedience, in two wonderful miracles, as much so as any of the wonders of Egypt in the deliverance of the children of Israel.

Then let us hear no more of its being a non-essential; it is as essential to obedience as repentance and faith unto salvation.

In immersion we confess Him before the world, declare our death to sin, our burial thereto, and our resurrection to a new life, and also declare our belief in the doctrine of the resurrection.

Upon the truth of the resurrection of Jesus Christ and also the consequent resurrection of His followers hang all of the great and vital doctrines of the gospel. 1 Cor. 10:16, 17.

One other strong expression from Paul—I don't see how people read it and don't see the truth, but they do—"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they baptized for the dead?" 1 Cor. 15:29. Baptize means buried, that is what Paul says, "Therefore we are buried with Him by baptism." Now you see how it prefigured Christ's resurrection, and how it represents our future rising from the dead.

This ordinance is no part of salvation, but a part of the gospel plan of salvation, you are saved first, you are baptized to indicate, to confess your salvation. It is binding upon those born of God's spirit.

There is a joy in obedience that those who refuse to obey can never know.

Christianity is immensely personal in all of its relations to the human family, obedience is as personal as repentance and faith, the latter the gift of God in regenera-

tion, the former the outflow of love. If ye love me ye will keep my commandments.

Well, you say, we all do obey as we understand the New Testament, God's word. Your understanding of God's word, and what it says may differ very widely. You ought to obey what it says, and not what you might think it means, or what some other person might understand it to mean.

If immersion is Scriptural baptism, and it is so conceded, practiced and accepted by the different denominations, and every reference in the New Testament, to the subject of baptism plainly teaches it, and the New Testament is our only authority, then a mistake has been made, you cannot charge it to God's word, the Book will be there to testify. This mistake may have been honestly made, but what is honesty worth, when arraigned against God's truth, that Jesus says makes us free.

Ah! What is it worth? We live not to ourselves, if we are Christians. "We are the salt of the earth, the light of the world. A city that is set on an hill cannot be hid." Then we ought to let our light shine in obedience to this ordinance, expressive of our great exemplar.

Parents differ about what Scripturally constitutes this ordinance and about church relations. This ought not so to be. You are perhaps standing on as sacred ground as Moses stood, when at God's command and in obedience thereto he put off his shoes. You are not to be leaders of Israel, but God in great love, has committed to your care some immortal spirits that must live with Him on — we will not turn the picture,

These immortal mutual pledges of your love one for the other, are entwined around your hearts, your very affections, indeed they are a part of each.

You can't afford to make a mistake in your children's training, even if your father and mother did make a mistake in your training, you can't afford for them to follow after the doctrines of men, even if you have, you really ought to feel your obligations increase to rear your children in the nurture and admonition of the Lord. The nurture of the Lord means to feed them spiritually on God's truth. Well, will you listen to the advice of one who wishes you well and your children, no difference who you are? I have known many thus environed.

By mutual consent and together take this matter of your differences to God in prayer. Pray God to open your heart for the reception of His truth. Go to His word, that is truth, and you have the promise of His spirit to lead you into all truth.

If you will do this, your differences will be settled, settled right, settled with joy and settled forever.

"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and the joints and marrow, and is a discerner of the thought and intents of the heart." Heb. 4:12. It never will do to compromise God's truth, but to come up to its standard, will be a joy to you and bring showers of blessing to your posterity. May God help us.

"Through floods and flames if Jesus leads, I will follow where he goes."

O

"Love is the fulfilling of the law." But when it does not fulfill the law, there is no virtue in it. Christian love that is not obedient, watchful, self-effacing, eager, is a fraud. Religion of mere lazy good nature, or mere excited emotion, never yet served God or saved a soul.

The Faith of the New Testament Church.

"Earnestly contend for the faith which was once delivered unto the saints." Jude 3.

Faith is used in the sense of belief. The New Testament church believed something or nothing. We cannot believe the latter; for all institutions hold to some doctrine or doctrines peculiar to themselves—teachings that distinguish them from other institutions. The Pharisees, Sadducees, Essenes and Herodians had their peculiar dogmas and traditions, and these beliefs they taught. The faith and practice of each of these parties distinguished this from other parties. The Pharisees, for instance, believed in spirits and the resurrection from the dead. The Sadducees believed in neither. So the New Testament churches had their faith and practice, and it was their faith that made them different from other bodies of religionists—their faith and practice that marked them as New Testament churches.

Jude refers to the faith delivered once for all to the saints, and exhorts them to earnestly contend for it. Paul also refers to the gospel which he received, and this gospel he preached to the Corinthians. The fact is, to suppose that the churches of New Testament times had no well-defined belief would be an unreasonable supposition. We had just as well conclude that the sects of Christendom now existing have no faith.

The faith of the New Testament churches rested in the power of God, and not in the wisdom of men. Christ was the author of their faith. The apostles were taught by Christ, and they delivered the faith to the churches as the inspired messengers of Christ. Paul tells the Corinthians that he delivered to him that which he also received, and claimed that he received it by direct revelation from Christ. True the saints of New Testament times were not perfect in their knowledge and practice of the faith, but it was theirs by gift and they were charged to keep it pure and make it known to the whole world.

What the faith of the New Testament churches was, is our inquiry now. If those churches received and preached certain doctrines and we have a true record of it, surely, our unbiased mind can ascertain just what that faith was. At least, we can get a general knowledge of what they believed, preached and practiced. If not, the record is not intelligent, or we are defective. "Let God be true and every man a liar."

As I understand the faith of New Testament churches, it rests upon the fact that Jesus is the Christ of the Old Testament promises. Through ages the pious Jews had longed and looked for the coming of Messias, and now He has come in the person of Jesus. Hence the acceptance of Jesus as the Christ was the Alpha of New Testament church faith. This one fact made the Christians odious to the Jews. Christ, then, was the very center of their faith—the magnet towards which all hearts were drawn, and the focus

from which all beliefs radiated. His incarnation, His sinless life, His atoning death. His resurrection from the dead, His ascension and intercession at the right hand of God, and His return to earth at the end of time, were cardinal facts in their creed. All of these facts, with many others, found their center in the ever-glorious perfections of the invisible God. Hence they believed that, in the unique personality of Jesus Christ was bound up—all the fullness of the Godhead—Father, son and Spirit. This Jesus they believed in, and preached that all men—Jews and Gentiles—should accept Him as the only Saviour from sin—Hence in the atoning works of Jesus the Christ they saw sin expiated. He having borne their sins in His body on the tree, and themselves brought, through faith, into a new relation with God. They knew no antidote for sin but the blood of the crucified One. Glorious faith! wondrous hope!

But the New Testament churches believed in righteous living as well as righteous believing. They did not believe in a set of dogmas that did not bear fruit to the praise of their Redeemer. They believed that saints should deny all ungodliness and worldly lusts, and should live soberly, righteously, and godly in this present world. Faith and works were complements of each other, and both the fruits of souls renewed by the sovereign grace of God in Christ.

The New Testament churches believed in God. It was not a cold, shadowy, conception about a Supreme Being, but a warm throb of the heart that laid hold upon God as a personal present help in time of need. They were bound to believe thus in God, for they believed the Scriptures were the oracles of God. They had no "higher critics" to dissect the Bible, hence they were content in their belief of the inspiration of the Scriptures, so his disciples recognized them. As Jesus appealed to Scriptures as final authority, so did the New Testament churches.

The faith of New Testament churches is the faith needed by churches of today. The world may clamor for a broader faith, but the faith that was moulded into the hearts and lives of the New Testament saints by Christ, is a faith destined to meet the honest cravings of every soul until the end of time. The carnal minds will not accept this faith, but those who look for redemption from sin through the sacrifice of Christ will result in it now and for ever more. From its hilltops we may see now the crumbling of empires, the dissolution, destruction and consignment of all that opposes to oblivion, and the coronation of Him who said, "My peace give I unto you: not as the world giveth, give I unto you. Let not your hearts be troubled."

S. W. SIBLEY.

The Soul's Longing.

In reading from the Holy Bible. How those men so just and true Used to walk with Christ my Savior Makes me long to see him too, Makes me long to see Him walking, Makes me long to hear His voice, As did those old-time disciples. Who long ago made Him their choice.

For I long to feel the presence Of this sacred guiding hand, And I long for Him to tell me, Places He would have me stand, If I could only hear Him saying—"She hath chosen that good part," As did loving, faithful Mary, Gladness then would fill my heart.

Oh, no doubt, you get a letter From some loved one far away. You have read what they have written: What you long to hear them say. While those words of tender greeting, Those sweet words of love and cheer, Fill your heart with untold gladness You long to see the face so dear.

So when I read Christ's rules and charges, He would have us all obey. I think of those first disciples Who so often heard him say, Words of love and perfect peace, Then I long to see my Savior, Long for wickedness to cease.

When I read of how He journeyed Doing good from place to place, How others talked and walked with Jesus Heart to heart and face to face. But I can only humbly ask Him To lend His spirit and more grace.

And I know that He will do it He has done so oft before, And some day I know He'll call me To be with Him forever more. Then my soul will cease its longing When I see my Savior's face, When e'er my life's work is ended And over is my earthly race.

MISS GUSSIE P. GIVEN.

McComb, Miss.

Home Missions Urgent.

Because of the quarantine our Home Mission collection suffered last fall. Less than one month yet remains before the books of the Home Board close for this mission year.

Mississippi is far behind in her apportionment. She is asked for \$18,000, and in order to get this it will be necessary to glean the field closely. Will not every pastor and church in the State look well to this matter and if a collection has not already been taken, see that one is taken at once and forwarded to Dr. A. V. Rowe, Winona, Miss.

May the Lord abundantly bless our churches and pastors throughout the State, and make this a gracious year in His work.

Very truly,

W. A. McCOMB,

V. Pres. Home Board for Mississippi.

Every one we can help is our neighbor. A French thinker has said that "the world is but a circle of needs and exchange of aid." The more we help others, the larger grows our circle, and the greater becomes our knowledge of the world. Narrowness is the sister of selfishness. Hopefulness widens life in ever increasing measure.

Faith and love always lead ahead, and cannot lead to defeat. Their essence is victory, no matter amid what conditions they lead us on. To have lost faith and love is the only final and helpless defeat.

The Baptist Record.

PUBLISHED EVERY THURSDAY

—BY THE—

MISSISSIPPI BAPTIST PUBLISHING COMPANY,

—AT—

321 S. State Street, Jackson, Mississippi.
Entered at the Postoffice at Jackson, Miss.,
As Second-Class Matter.

J. J. BAILEY, EDITOR AND MANAGER.

H. F. SPROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

THE CHURCH AND THE CHURCHES.

III.

Some very important questions demand more than a passing notice. What relation do these societies or local churches sustain to the spiritual church? Did not Christ set up a spiritual kingdom as well as establish through his apostles local congregations?

Daniel said that in the days of certain kings the Messiah would set up, establish, a kingdom. That kingdom is composed of all who accept Christ and his doctrine and endeavor to obey his precepts. The local church should be made up of members of this general kingdom.

It is said that the church of God existed long before the incarnation of Christ, going back to Abraham and even Abel. Christians need not differ on this point if they will carefully explain terms. What some persons call the church of God I would call the kingdom of God, and what they call church history I would call the history of redemption. The Churches of Christ did not exist before his incarnation. The are the divinely-appointed means for manifesting and extending the kingdom of God under the messianic dispensation.

The term church, as we have seen, is used in the New Testament to denote the whole body of true believers, all Christians, on earth and in heaven. Can this Scriptural, universal church have an exact counterpart on earth? When Paul calls the church the body and the bride of Christ he cannot refer to local assemblies; for then there would be as many brides and bodies of Christ as there are local congregations; but in all these cases the representation is that of numeric oneness—one body, one bride, one church. He could not mean that the body of Christ is the aggregate of all these assemblies in the world, because the representation is that of organic as well as that of numeric oneness; and there is not organic unity in these assemblies. Nor can the church here be understood in a generic or abstract sense, because then the church of Christ would be an abstraction, and its head would be an abstraction; whereas, the New Testament presents the body of Christ, his church, not

THE BAPTIST RECORD.

as an abstraction, but as having a real and objective existence. The body of Christ, his spiritual church, is numerically and organically one.

Now has this church a counterpart in a visible organization on earth? The claim is made, and along with it also an effort to show the identity. Christ is the head of the invisible church. He has on earth his vicar who is head of the visible church, which is the depository and only medium of the saving ordinances of God. This is the claim. A carnal body, in some ages of the world sunk in corruption, and marked by foulest crimes in head and members, is presented as the exact counterpart of the pure and spiritual body of Christ. If the assumption be admitted we cannot escape the conclusion. The visible counterpart must condemn all the redeemed. In it there is no peril of perdition; out of it there is no possibility of salvation. All the regenerated are in it, and none out of it. This is true of the spiritual body of Christ, and must be also of its exact counterpart. Those who make the claim accept the conclusion. Sometimes, however, in popular assemblies it is conceded that some may possibly be saved out of this visible counterpart of the spiritual body, but if so it will be by a merciful condescension of God in departing from his appointed and regular method. The erroneous view is merely presented here, and without examination as our object is simply to get the New Testament idea of the church and the churches of Christ.

I gather from the Scriptures that the spiritual body of Christ, his church, has and can have no counterpart on earth; that there is no such thing in the world as the visible church of Christ. We say that a man belongs to the visible church who has made a profession of religion and has associated himself with some body of Christians, but the language is loose. The churches of Christ are voluntary societies of Christ's baptized disciples united under one government by divine approbation and guidance for the manifestation and extension of God's spiritual kingdom, the universal church in the subjugation of the world to him through the ministry of the gospel. I do not think the church of Christ is a number of Christians confederated in one form of government and merely worshipping in local assemblies. It is said of the Apostolic churches that the members came together to one place for the transaction of business and the worship of God.

There is one phrase among us, "a branch of the church," that I do not exactly comprehend. If I knew what it meant I might like it. A branch supposes a trunk of like nature which supports and nourishes it. If all the different organizations are branches of the church, where is the trunk, the church? I suppose the spiritual church is regarded as the trunk. But can there be a visible branch of an invisible spiritual trunk? If it is intended that in these societies there are men and women who belong to the spiritual church, in associate capacity, with more or less conformity to the apostolic model I cordially accept the act but think the expression is not well chosen. It would be better to say a church of Christ, and not a branch of the church.

The conclusion is that the churches of Christ are voluntary associations of persons united in the belief of the doctrines which he taught and in the observance of the precepts which he enjoined, brought and bound together by love, living and working under a common law for the extension and establish-

ment of the Redeemer's kingdom in the world, appointing its own officers, managing its own affairs, responsible only to Christ, and meeting in one place for worship and the observance of the ordinances of Christ's appointment. They grew up from the necessities of the disciples, as schools grew up from the necessities of intellectual development, as eleemosynary institutions grew from the requirements of humanity as civil government grew out of the necessities of society, of course always and everywhere under divine approbation and guidance.

SUNDAY SCHOOL LESSON.

April 8.

Jesus and the Sabbath.

Matt. 12:1-4.

Motto Text—"Remember the Sabbath day, to keep it holy."—(Ex. 20:8.)

The Pharisees charged Jesus with Sabbath-breaking and gave two instances in our lesson. What were they? vs. 1, 9, 10 and 11. What opportunity did this charge give our Lord? "To lead the Jews out of dead formalism into the life and love of unselfish service."—Trumbull. Read vs. 7 and 12.

1. Some time in the spring between the Passover and Pentecost Jesus and his disciples were walking along the path through a field of grain and his disciples being hungry, some of them plucked heads of wheat, rubbed the husks of it in their hands, and ate the kernel. His enemies said that he was a Sabbath-breaker because he allowed his disciples to do this on that day.

What permission did the law give as to pulling off heads of standing wheat and eating the grain? Answer is in Deut. 23:25.

But Jesus' disciples used no instrument. Why then were they condemned? The law prohibited all work on the Sabbath day (Ex. 35:2). The Pharisees said that plucking was the same as reaping, and rubbing a grinding, each was work, and therefore Jesus was guilty of allowing his disciples to work on the Sabbath.

To what incident in history did Jesus appeal in defense of his disciples? It is given in 1 Sam. 21:1-6.

What did Jesus teach by the incident? That when man's necessities required it he was justified in breaking a ceremonial law.

What argument did Jesus draw from the law in verse 5? Read it in Num. 28:9, 10. He did not abrogate law, but justified his course out of the law. The Sabbath was the priest's busiest day. They profaned the Sabbath "by kindling fires for the burnt offerings, and bearing the sacrifices and utensils through the temple." Why then was this work permitted? Because without the blessing of worship would have been impossible. What did Jesus say of himself in v. 6. What did he mean to teach? "The work in his service was even more sacred than the work in the temple."

What argument did he draw from the prophet? This is a quotation from Hosea 6:6. What did Jesus say to the Pharisees? If you had known the spirit of this Scripture that God desires kindness and good will rather than conformity to exact rules, you would not have condemned my "guiltless disciples"—verse 7.

What defense of his disciples did Jesus make in verse 8? That he was "Lord over the Sabbath day," and had authority over divinely appointed institutions, and that his disciples were acting under his authority.

April 5, 1906.

April 5, 1906.

2. Examine now the other incident in which Jesus was charged with being a Sabbath-breaker. Going out of the wheat field, He and his disciples "went into their Synagogue" on the Sabbath day, and finding a man with a hand withered from some accident, Jesus healed him. What did the Pharisees ask our Lord, and why? v 10. Repeat Jesus' answer in vs. 11 and 12. What principle did He lay down? That failure to do a practicable good is equivalent to doing an evil. Why did the Pharisees not answer him?

What does Jesus teach us the Sabbath is for? "The Sabbath is God's loving provision for our best life, physical and spiritual. It is a time of rest and worship. If God's honor or a fellow-man's welfare calls for the doing of some duty on the Sabbath day that interferes for the moment, with our rest or worship, that is not Sabbath-breaking. But let us be prayerfully sure that the interruption is a call from God. Let us not mistake our own personal pleasure or selfish gain as any justification for breaking into the rest or worship of the Sabbath day."—Trumbull.

Signs of Promise.

In the year 1904 a little church was seeking a pastor, and our State Missions were needed to help in support of a pastor, it fell to my lot to recommend a pastor for Gunnison. I went with the present pastor and introduced him to the people who were members of our church. He succeeded in gathering them for earnest work for the Master, and after two years of preaching and praying and working that little church proposed to take him for the whole time and pay his salary. For reasons satisfactory to all concerned he continued to give them only two Sundays. They have been active in mission work and all this time gradually growing in the grace of giving until their contribution to Foreign Missions reached \$50.

May I give yet another illustration in the helpfulness of State Missions to Foreign Missions. Two years ago with some trepidation on the part of some, the Greenwood church asked to be allowed to pay her own way. Of course this was granted as no word from a mission church is more gratefully received than a message of this kind. The mission contributions have been gradually growing all these years, but reached the higher mark in Foreign Missions this year when they gave \$251.87. And yet another here still our State Missions is standing by the church encouraging it in every good word and work, and where already \$90.05 for State Missions and \$50 for Foreign Missions mark the work of Second Church, Laurel.

One year ago Hattiesburg Columbia Street took her place as a self-supporting church, celebrating the action with collections in four months aggregating for missions \$600 and another this month of \$200.

I congratulate Pastor Barnett and the faithful men and women who have had in and this noble offering of \$85, and from arm and loving hands and hearts send it to the cause of missions. It is nearly three times what was given last year, and is but earnest of what we may expect of this church as a factor in the coming Kingdom. The Foreign Mission interest at Starkville is unabated as their offering for \$165 shows, while that of her smaller sister, Brooksville, is \$57.73.

Bogue Chitto is far towards the front with this check, calling for \$115 in behalf of

THE BAPTIST RECORD.

Foreign Missions, but I have learned to count much on those young fellows who, like Farr are showing while at College that the coming Kingdom will have missionary pastors.

Old Antioch, in Rankin, is glad to have the ministry of one of them, and here is their check for \$55.10 same cause.

A brother at Liberty said to me, "I remember when I sent you check for \$5 from our church and he was happy because the check this year is \$6.75, and so at Louisville the figures are \$38, an increase that speaks well of the spirit in the hearts of the givers. I could say the same for scores of churches where smaller streams take their rise and join at the last the great mission river that rolls up its thousands.

The days are passing swiftly and one month remains to gather up the offerings in behalf of Home and Foreign Missions. What the record brothers, sisters of your church in this time will be, depends on the pastor and yourself. Have you responded to his appeals? Have you prayed for a liberal heart for yourself, for your church? Have you prayed that the pastor be brave, and are you sympathetic assuring him that you will stand with him for an advance over all other years?

Twice tried by fire, the faith of our Utica people will not permit a lapsing of the Home Mission collection in their determination to rebuild their parsonage, and that is why this check for \$347.50.

Perhaps you would like to know that our receipts continue to be ahead by several thousands of dollars of same date last year. The weather conditions at this writing are not promising for Sunday, and if we are to have a repetition of the experience of the 18th we will lose the advantage unless it be made up by a determined effort on part of pastors and people. The weather is in the hands of Him who gives this cause better than we do, and will not make serious difficulty if brethren and sisters are equal to the occasion. It may be that God is putting us on our best mettle, and if we love Him, if we love His cause, we will see to it, that in some way we will keep step with the hosts of Prince Immanuel as they march under His bloodstained banner to victory. See to it, brethren and sisters, whether you attend the meetings of the churches or not, that your gifts get in the hands of the Secretary, and let me beg you to make them on as liberal scale as possible, remembering that "the Lord loves a cheerful giver."

A. V. ROWE.

Southern Baptist Convention.

This body will hold its 51st session with the Baptist Churches of Chattanooga, beginning Friday, May 11th, and closing Tuesday, May 15th, 1906.

The Southern Passenger Association, which covers all the territory from Mississippi to Chattanooga, has granted a rate of one first-class fare plus 25 cents for the round trip. The Woman's Missionary Union will meet on May 10th, the day before the Convention assembles.

Board can be had in Boarding Houses and Private Homes from \$1 to \$2 per day; in Hotels from \$2 to \$3.50 per day; and lodging only in the Hotels from 50 cents to \$3. For information about entertainment, address Howard L. Jones, or Newell Sanders, chairmen of committees, Chattanooga, Tenn. There will be a special through coach run from Jackson, Miss., to Chattanooga. Ask the editor all the questions you desire, and watch for the answers in the columns of the Baptist Record.

5.

J. P. Harrington, a Mississippi student in the Seminary, has been called to the pastorate of Franklin Street church, Louisville.

Brother Tom Tomlinson has resigned at Ludlow and his present address is Sturges, Miss.

Miss Columbia Rea of Baltimore, Md., has given in bequest \$100,000 to Randolph Macon College, a Methodist school.

There are only three states in the Union that have within their boundaries as many human beings as New York City—about 4,000,000 people.

And now the Associated Press credits President Roosevelt with making peace between Germany and France over the Moroccan trouble.

In a three months' meeting at Paducah, Ky., there were 1,000 additions to the First Baptist Church, and about 500 to other churches.

S. C. Bailey says in the Baptist Standard that 159 mission presses, through nearly 400 missionary periodicals and thousands of different books and pamphlets are a mighty influence in the propagation of Christian truth.

The Argus says that Dr. J. M. Pendleton's Christian doctrines have been translated and published in Mexico and will be used as a text book. Those who take in these teachings will become Baptists and be able to give their reasons for so doing.

Dr. W. R. Lambutte, missionary secretary of Southern Methodists, states as one of the results of the recent Students' Volunteer Convention, that 25 persons from their church have volunteered for mission work at home or abroad as the church may need.

Brother H. W. Rockett writes: "The new Baptist church at Charleston has been completed. The dedication will take place on the 5th Sunday in April. Dr. W. P. Price will preach the dedication sermon."

Benjamin Cox, pastor First Baptist Church, Little Rock, Ark., and Rev. A. J. A. McKinney of that State have succeeded Rev. J. F. Love in the editorship of the Baptist Advance. Dr. Love becomes Assistant Secretary of our Home Mission Board.

Dr. Hatcher says in the Argus that there are two gates into the ministry—man's aspiration; and God's inspiration. The former is distinctly a personal matter, and emanates from the man, the latter comes from God and enters into man, and is not a call to the ministry. But may not man's aspiration be God's inspiration? Does not the desire, the intense longing for "the work of a bishop" come from Him?

Rev. A. A. Forshee, missionary at Bacalod, in the Philippines, writes the Examiner that this missions had 13 baptisms last year, and 44 during the year that has just closed; that in one of the villages to the north there are 30 who wish to confess Christ in baptism, and 8 in another place; and that in the Bacalod school there are over 40 young men and women under Christian instruction and training.

THE HOME.

Fads I Have Followed.

By William Byron Forbush.

There is no more faithful faddest than a boy. From the time he begins to enjoy any consecutive play his amusements may be divided into his games and his fads. His games will fill his holidays and his outdoor hours when he is with his gang. His fads are for his evenings and rainy days, when he is alone or with a chum.

A boy's first fad is usually collecting. Surely you have not forgotten those one hundred and fifty canceled postage stamps that you glued into your father's old ledger with a sure and dirty hand? Modern boys use gummed "stickers," but then the other fellows "swipe" their stamps. Nobody could swipe gurs; they couldn't be pried off the paper. You have not forgotten either, how you used to collect visiting cards. You bought them by mail order down in Connecticut for thirteen cents a hundred. They were broadened, scrolled, water-marked or striped, and some had colored cupids pasted over your name. These last you exchanged with the prettiest girls in school. You never used them for social purposes, still they were a certificate of friendship. There were some boys so mean that you wouldn't exchange cards with them.

The next fad was "swapping." I remember the old cedar box in which I kept my capital. It contained a choice store of "agates" and "alleys" and an infinite variety of broken and useless trinkets. Many were the transactions lasting all the afternoon, up in the attic under the rain-washed eaves, at which I became richer by one tarnished brass buckle, or poorer by one alley toy.

These commercial transactions led naturally to the fad of money-making. Weekly allowances were unknown in my time. Daily and weekly publications had not begun to allure boys from their play to make a nuisance of themselves hawking these literary wares. But you remember how you awaited all the early fall the coming of "the premium number" of the Youth's Companion? Probably you never secured a subscriber, possibly you never tried. What was the use? All the fellows and most of the grown-ups took it. But when that premium number came you were, at least in fancy, possessor of all the treasures of that great warehouse.

I have not forgotten my adventure with the garnets. I had just begun to study mineralogy. In my rambles I discovered some field garnets in the brook bed in my father's pasture. Here was a bonanza! My Sunday School teacher wore a garnet brooch two inches in diameter which I had long admired. I had about a bushel of the stones behind the buttertraps in my father's corn barn and wrote the most exclusive jeweler in New York, offering to divide the profits if he would cut and sell the stones. Some considerate clerk wrote me that garnets were worth about ten cents a ton.

At another time I began to book canvassing. I started in the morning in a neighboring town with my satchel packed for a fortnight's absence. By 4 o'clock in the afternoon I was covering the last of the eleven miles that separated me from my mother, bent beneath my burden and meditating profitably on the parable of the Prodigal Son. I was amazed and grieved that my prudential return was received with unholy hilarity instead of

with the sacred delight described in the Scriptures.

The fads of college days are varied. Gay raiment is sure to be one of them. My face mantles even now to think of the yellow toque with which I shed a genial warmth one winter on my return to my native town. Unexpectedness, too, characterizes the fads of the collegian. Subscribing to matrimonial papers and cultivating female correspondents in Methodist female seminaries in the Middle West was the united enterprise of our dormitory one stormy February. Spinning tops is a Yale feature, and President Roosevelt is credited with initiating rope-skipping as a form of gymnastics at Harvard.

If, as Groos says, childish play is a rehearsal of adult life, the fads of young men may be characterized as a deprecatory protest against adult seriousness.

The fads of mature men and women may be games, but they are quite as apt to be serious vocations. In the English edition of Who's Who, each prominent Englishman is asked to state his fad. That of Lord Salisbury was chemistry. Mr. Gladstone's was the study of Homer and that of another statesman was the raising of orchids. The recreation involved seems to be as real as in games. "If you cannot afford a horse, ride a hobby," is a bit of wisdom that has saved many a care-burdened man from exhaustion or premature decay.

Good fortune has been the guide to discover many a helpful fad. It is the beginner's remarkable first day's play that swells the ranks of golf enthusiasts. The accidental purchase of a first edition of Bryant, worth fifteen dollars, for a nickel once started me on book collecting.

A fad may be defined as the discovery of unexpected values. If one can find new value, no matter in what, he adds a new avidity to life. I was disappointed one summer in taking a projected foreign tour. I decided to spend considerable time in Salem, Concord and Plymouth, making believe that these old towns were in a foreign land. I believe I pretended that I was Matthew Arnold. The result was a freshness of impression and a sense of historical perspective which, since then, visits to Italian cities have hardly surpassed. I have continued the habit, especially when I have been stranded for days in uninteresting Middle Western towns. Only a few days ago I stayed a week in a prosaic Indiana city, but I discovered there the last surviving character of The Hoosier Schoolmaster.

If it was once remarked of Ralph Waldo Emerson that the magnificent leisure of his journeys through California was itself an argument for immortality, why might it not be said of the experienced faddist in any field as well, what Mr. Mabie has said of him whose fad is nature, that "Life is so vast, so unspeakably rich, that to have reported accurately one swift glimpse or to have preserved the melody of one rarely heard note, is to have mastered a part of the secret of the immortals?"—Congregationalist.

What Destroys the Home?

Anything that attacks the home as an institution, that invades its sanctity, that degrades father, or mother, or children, that takes from it not only the physical comforts but the mutual confidence

and love which makes it a place where weary men grow strong again, and worn and nervous women are refreshed and encouraged; anything that renders it an unsafe place for children to grow up into a pure and healthy manhood and womanhood, loving God and hoping the best for humanity; anything stands in antagonism to the safety, the purity and the peace of the home—is the most deadly enemy to the church, the State and civilization.

One of the sternest indictments that can be made against the saloon is that it is the most deadly foe of the American home that was ever conceived.

If Satan himself were to call a convention of all the haters of humanity, of all the cold-blooded and cruel spirits on earth or in hell, nobody would believe that the combined counsel of their evil intelligence would ever be able to devise anything more effective in its power to destroy home-life than the licensed liquor saloon. The liquor saloon has the capacity of absorbing everything that is beautiful and pure and joyous in the home; and yet, strange it is indeed, how silent Christian men and women can be on a subject of such mammoth importance! I have heard the story of the father of a family who was accustomed to ask the blessing on the family meal when there was only his own household present; but when there was company at the table he did not have the courage to do it, and omitted the invocation. One day when he did this his little two-year old daughter stopped him in carving with the inquiry, "Say, papa, ain't you going to make that funny little noise in your throat?" It is the shame of our time that there are so many Christian people, so many men of ability and power and influence, who see all the iniquity of the saloon, who behold its ravages, who are burdened with taxes to support its disease and crime, and yet dare not make even "a funny little noise in their throats" in the presence of this infernal traffic. I feel compelled to say that I am profoundly convinced that just so long as Christian ministers and laymen continue to pray, and pass resolutions, preach sermons and sign petitions like prohibitionists, but continue to vote like saloon-keepers, just so long will they be treated with the practical contempt they deserve by all political parties.

R. R. JONES.

To You.

Acts 13:26.

A minister having to preach in the city jail, was accompanied by a young man of fine mind and cultivated manners, but who was not a Christian. As the minister looked at the audience, he preached to them Jesus with so much earnestness as deeply to impress his companion. On their return home the young man said: "The men to whom you preached today must have been moved by the utterance of such truth. Such preaching cannot fail to influence." "My dear young friend," answered the minister, "were you influenced? Were you impelled by the words you heard today to choose God as your portion?" "You were not preaching to me, but to your converts," was quickly answered. "You mistake. I was preaching to you as much as to them. You need the same Savior as they. For all there is but one way of salvation. Just as much for you as for these poor prisoners was the message of this afternoon. Will you heed it?" The word so faithfully spoken was blessed of God.—Spurgeon.

What Christ Taught About Forgiveness of Sins.

By Miss Queenie Breland.

This question of forgiveness, is one that most folks would just as soon lay aside and not discuss. For the reason, doubtless, that most people have some differences now and then—and they would just as soon continue them. It is not an easy thing to forgive; it is a harder thing to ask forgiveness. But the spirit of the Christ is that of forgiving and seeking forgiveness. Forgive us our debts as we forgive our debtors Mat. 6:2. For if we forgive men their trespasses our heavenly Father will also forgive us. But if we forgive not men their trespasses neither will our Father forgive our trespasses. We find where Christ taught the duty of unlimited forgiveness in the book of Luke, 17:4. And if he trespasses against thee seven times in a day and seven times in a day turns again to thee saying I repent thou shalt forgive him.

Jesus once required forgiveness to be repeated seven times. Peter now asks what is to be done when these seven times of pardon are passed? Our Lord simply multiplies them by seventy. There is to be no arithmetic in the matter, there is to be no limit in the matter. There is to be no limit to forgiveness. Why should Peter want to know what to do when he had forgiven seven times? Was there any law which he might transgress if he went too far in the generosity of pardon? His question was one that should never have been asked. He who seeks a limit to forgiveness has not really a forgiving spirit at all. He only forgives under compulsion, that is to say he does not really forgive in his heart. So it is with our duties, when we ask how must we go, and ask with how little will God be satisfied. We betray a spirit out of sympathy with our duty, if we loved it we should not anxiously search for the line of obligation, we should rather press on to the utmost with an enthusiastic desire to do our best. Forgiveness cannot have a limit. Some duties are limited although we are free to exceed the limit. This is the case with honesty, we have simply to pay what we owe, to give a just price for what we buy to refrain from stealing, and we have discharged the whole of our obligations in this direction. All our spiritual education only enables us to reach towards a little more of these boundless possibilities. Of such a nature is forgiveness. We may be called at any moment to carry this further than we have yet gone.

Forgiveness is God-like. It cannot be enforced in the law of courts of earth, forgiveness is above law, God forgives without limit. He requires the condition of repentance and this we have a right to demand. Also take heed to yourselves, if thy brother trespass against thee rebuke him, and if he repent forgive him, Luke 17:3.

Christ is ever ready to forgive. He forgives hardened old offenders who have grieved His Spirit many and many a time. It is only the limitless forgiveness of God that makes it possible for us to be pardoned by Him. Then it is our duty to show the same spirit towards our fellow-men.

We find the joy of forgiveness in the 32d Psalm. We find in this Psalm where our Father said he would instruct us and teach us in the way which we should go and guide us with his eye. What a blessed thought. He also says in the same Psalm that many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compass

Cullings.

The following items are culled from the Ram's Horn:

Congregationalists are raising \$200,000 for church extension, and propose to add \$300,000 more. They report "500 of their congregations churchless in this country."

An organization of the churches of Rome, called "Holy Name Society," has for its object teaching reverence for the name of God. In several Eastern cities they have been holding parades to protest against blasphemy. Some of these have embraced 20,000 men.

There are more than 2,000,000, colored Baptists in this country, with 50 institutions of learning and 45 denominational papers. They have a national organization, with Boards for missions, Education, Publication and Young People's Societies.

The Y. M. C. A. in the United States has 106 branches for colored members, 74 of which are in educational institutions, and 32 in cities. Their aggregate membership exceeds 8,000. It appears that nineteen local and three international secretaries are now employed, devoting their entire time to Association work.

A volume has been published in France on the separation of Church and State; expressing strong hope for the religious future of that country. Among the younger Roman Catholic priests, it is said, are men of devoted spirit and enlarged vision of truth, who will be generous supporters of every good enterprise and opponents of every iniquity.

Rev. William Howe, a Baptist minister, will be 100 years old May 26, 1906. He is the founder of Tremont Temple, Boston, and lives in Cambridge.

Kaiser William has presented a Bible on a silver-mounted cabinet, to the New German Lutheran church in New York City, reference: Heb. 13:1.

L. A. D.

FOR ONE DOLLAR.

The Baptist Record will be sent to any new subscriber from the time the \$1 is received till Jan. 1, 1907. Will pastors kindly call the attention of their congregations to this proposition. The sooner the remittance is made the longer the subscriber will receive the paper for \$1. No premiums or commissions allowed to anybody on this proposition, and it does not in any case apply to old subscribers.

If the railway employes carried out the instructions of their superior officers the way we carry out the commands of Christ, none of us would be safe on the trains. If the Japanese soldiers obeyed their commanders the way the soldiers of Christ obey him, they would not in a hundred years have accomplished what they did in a single year.

Until Jesus Christ can get enough soldiers to obey him, he can never, never, never complete the conquest of this world. The only reason why Christianity does not possess the world, is because Christ does not possess Christians—J. Campbell White, before Student Volunteer Convention.

This statement of Mr. White is true, unfortunately too true. Let us pray that we may be soldiers, loyal and true to our Master Jesus Christ, and at least do our full duty. We are not responsible for some one else, but we are responsible for our own fidelity. Do your duty, brother, regardless of what others may do.

him about. We can forgive wrongs against ourselves, we cannot forgive sins, we can forgive the wrong done, but the sin is against God.

And He must forgive, that. Whatever we may think about the forgiveness of sins, none can forgive sins but God. That should be made clear. The teaching enlarges as we consider our enemies and how we shall treat them. "If thine enemy hunger feed him, if he thirst give him drink." The story of Peter the great is worth repeating. Thinking he was dying he called for his enemy and they shook hands. As the forgiven enemy turned away the dying ruler called after him, "Remember if I live the grudge holds good." "If I regard iniquity in my heart the Lord will not hear me." And there is no iniquity like unto hatred for another. If the strong teachings of the Scriptures were followed in this matter, there would be a new atmosphere in the world in a day.

God will not forgive the unforgiving. Such men turn the prayer which the Lord himself has taught us into a curse upon themselves.

We must learn of Him who said, "Father, forgive them for they know not what they do." Luke 23:34. This is extreme forgiveness. May God's will be done by us as we walk before Him in the path of holy obedience. He has given us each a work to do; let us see that we do it. Faith without works is dead. God's will is much better than our will. He knows better than we do what is best for our real good. We must pray the prayer of resignation. "Thy will be done." It is very hard to pray that prayer, when troubles come thick upon us, when we are afflicted with pain and sickness, when those whom we have very dearly loved are taken from us. In those times of great sorrow we must think of the Lord as he knelt that awful night in the garden, when his sweat was as it were, great drops of blood falling down to the ground. We may ask as he did for relief—"If it be possible let this cup pass from me." But, if we have learned of Him, we shall always add these holy words of His, "nevertheless not as I will, but as thou wilt."

We find evidence of God's forgiveness in the Book of John 3:14-21. "And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up. That whosoever believeth on Him should not perish, but have eternal life. For God so loved the world that he gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." God's forgiveness is extended to all the world. His love has ever been for mankind. He never hated sinners. He hates sin. God's love and forgiveness reached the highest point possible in the advent, the life and death of Christ on the cross as a substitute. God can do no greater thing in order to show His love for men, and reveal to them the fact that forgiveness is extended to all who come to Him through Christ.

"Thou hast forgiven the iniquity of thy people, thou hast covered all their sin"—Psa. 85:2. He that cannot forgive others breaks down the bridge over which he must pass himself, for everyone has need to be forgiven.

God has not so created the creatures that after creating he abandons them. He loves them, delights in them, is with them; moves and sustains each creature according to its kind. We Christians know that with God creating and sustaining are one thing.—Luther.

Resolutions.

At a called meeting of the Yazoo City Baptist church, Sunday, March 19th, the following resolutions were introduced by Brother W. W. Miles and duly passed:

Resolved by the Baptist Church of Yazoo City, Miss., in conference assembled, That in accepting the resignation of Brother W. J. Derrick as our pastor, we feel called upon, by reason of his faithful and efficient services to express our gratitude to him for his unselfish devotion to the cause of Christ in our midst, which he had abundant fruition in the marked advance which the church has made at this place, as is evidenced by our improved spiritual condition, our increased feeling of brotherly love and our greatly advanced material possessions, and.

Whereas, When he came to us, we owned church property to the value of about \$3,000; yet, by his untiring energy and co-operation and leadership, despite the great disaster the value of our church property is now increased to about \$15,000; and all obligations, we feel that these said advancements are largely due to his wise and energetic leadership and that severing our relations with him, we commend him to the people of our faith as a faithful pastor and a true man of God.

Be it further resolved, That a copy of these resolutions be spread upon the church record, a copy sent to Brother Derrick and a copy to the Baptist Record for publication.

A. B. KELLY,
Church Clerk.

Columbia Meeting.

We have had rains and storms, but we have also been holding services in the name of the Lord and for His glory. Brother McComb has preached and the people have worked. We have all prayed and God has given the increase. Thirty-one is number up to this time and we have two more days for harvesting. God has done great things for Columbia, where of we are glad. We hope to make a fuller statement later, but we thought that those who have been praying with us would like to rejoice with us now.

Brother McComb begins a meeting with his own church next Sunday and I go to assist Brother Sproule at Lambert. We crave a continuation of interest and prayer on the part of our friends.

Yours in much joy,
BRYAN SIMMONS.

College Tidings.

Last Sunday was spent with the First Church, Jackson. As I had gone back and forth I had already secured subscriptions for \$2,450 from friends there and we had only to sound out the work. I have raised in Jackson, all told,

Home Baking with ROYAL Baking Powder

The United States Agricultural Department has issued (and circulates free) a valuable report giving the results of elaborate experiments made by and under the direction of the Department, which show the great saving from baking at home, as compared with cost of buying at the bakers. All bread, cake, biscuit, crullers, etc., are very much fresher, cleaner, cheaper and more wholesome when made at home with Royal Baking Powder.

ROYAL BAKING POWDER CO., NEW YORK.

about \$3,500. Brother Z. D. Davis led the subscriptions with \$1,000, and the late beloved and lamented Richard Griffith and Gov. A. H. Longine followed with \$500 each. After the first \$2,000 was made up by these three loyal souls, a number of other brethren fell in line with smaller subscriptions and made up the other \$1,500. Some other friends of large ability have asked for more time to consider what they shall do in the matter, and I hope the subscriptions from the First Church will still be considerably enlarged. Five years ago, Jackson gave \$4,000 to the Endowment Movement.

Pastor Yarbrough is himself a product of the College, and is one of our most loyal friends.

The Second Church is very heavily pressed now with an effort to build a fine new brick church. On this account, no canvass has thus far been made of her membership. I have had assurances, however, from the pastor and a number of the people that they expect to do their part before the movement ends.

Capt. W. T. Ratliff.

Governor Vardaman has honored himself, as well as us, in appointing Captain Ratliff, the long time President of our Board of Trustees, as one of the Commissioners to build the Confederate monument in the Military Park, Vicksburg. Governor Vardaman is intense in his love for the brave old Confederate soldiers, and he loves to confer honors upon them when it is in his power to do so. I extend to him the thanks of all persons connected with Mississippi College, for the worthy honor which he has thus bestowed upon one of the bravest and most loyal

soldiers ever given by Mississippi to the cause which we should never cease to love.

The Building Movement has advanced rather slowly of late on account of the concentrated efforts of the pastors to advance the Mission collections, together with bad weather and other hindering causes. We will succeed—let no one doubt it, but it seems now that a whole year's work will be required. The figures now stand at about \$39,000, which is about half of what will be required to meet the conditions of the General Education Board and pay the expenses of the movement. After the Home and Foreign Mission collections are over, and when the spring has opened up, I shall expect much more rapid advancement in the College Movement. I find no opposition to the College anywhere. So far as I know the denomination is united in the belief that we are to have and ought to have a great institution. Many of our people, however, are indifferent and seem to think that others will give it and they need not disturb themselves. A few brethren are unsympathetic toward a hard-worked agent who is struggling valiantly to accomplish a great task which has been laid upon his shoulders by his brethren, but this class is small in number. There are noble souls on every hand, and more and more I come to see that the big-souled man is the "salt of the earth" and the "light of the world." We will have a great institution, whose influence will reach around the world. Blessed

Dr. Roberts has great powers in the evangelistic work. He is among us for service; let's use him.

G. W. RILEY.

Jackson, Miss.

We were rained out the 3rd Sunday at Estabutechie, very much to our regret, since this was our collection day for Foreign Missions. But we can have that pleasure the third Sunday in April. The brethren here are doing better for missions in general, and say they enjoy it. The ladies are a live band, having recently repapered and repainted the church. Estabutechie will aid much in swelling our gifts as a field to well nigh \$200 for Foreign Missions.

A. P. P.

be the man who has a part in bringing it to pass.

Yours in the confident hope of success,

W. T. LOWREY.

Clinton, March 31.

\$125,000 For Home Missions During April.

Dear Brother Editor:

We must have \$125,000 for Home Missions during April in order to meet our maturing obligations and come to the Convention out of debt. The Lord has greatly blessed our work during the year. The future outlook is glorious. Now will not the churches in Mississippi come to our help at once with the greatest contribution ever given to Home Missions? From March 1st March 15th, 1905 Mississippi gave \$5,255.88 to Home Missions. If your noble churches come up to their apportionment they will have to give about \$12,744 during April.

Brother Editor, do stir up your good people on Home Missions during this month.

Yours in hope and anxiety,
B. D. GRAY,

Corresponding Secretary.

An Endorsement: I will write a line to the Mississippi brotherhood to emphasize our gain in the coming of Dr. H. C. Roberts to our important coast city, Biloxi. My first meetings Dr. Roberts was in his Louisville, Ky., church and home in 1891 when I was a student in the Seminary. My last association with him was in his pleasant home in Mayfield, Ky., in 1897, while I was in charge of Clinton College, Kentucky. I have kept up with him and his work since in a measure. He is scholarly and consecrated. I don't hesitate to say that his past record puts him in the very forefront as a pastor.

Dr. Roberts has great powers in the evangelistic work. He is among us for service; let's use him.

G. W. RILEY.

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A. P. P.

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Have just opened up at the old Rookery, 217 S. State street one of the best and prettiest lines of furniture ever brought to Jackson; also a beautiful line of **MATTINGS, RUGS, LINOLEUMS, FLOOR OIL CLOTH, SHADES, Etc.** We are going to sell honest goods at reasonable prices, guaranteeing everything to be just as represented.

We cordially invite each and every one to call and inspect our line and prices.

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"THE WONDERFUL WALL PLASTER."

Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER. Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed).

JOHN L. JOHNSON.

For prices, address

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Jackson, Miss.

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We are Headquarters in Mississippi for all kinds of good Printing at reasonable prices. We are prepared to do any class of work from a visiting card to a newspaper.

We have in the last few months added about \$5,000 to our already large equipment, which gives us a plant equal in quality and quantity to any Printing Office in Mississippi. Get our prices.

Very respectfully

Harmon Publishing Co.,

Jackson, Miss.

Mendenhall.

We wish to say that through the loving kindness of our Lord, He has seen fit to put it into the hearts of our people to continue working for His cause in so much that we now have our new \$350 church pews and are prepared to announce that our beloved Brother J. R. Carter of Jackson, will deliver the dedication sermon for us

in our new church, all complete on the 5th Sunday in April. We invite all who will join us in worship to come. Morning service 11 o'clock, evening 8 o'clock. Brethren, pray for our continued success.

Yours in Christ's love,
CHAS. D. POTTS,
Pastor.

Iuka.

We are now located in our new field of labor, and expect to give full time to the church, having been called as their pastor for this year.

We were warmly received on our arrival here by these good people, and after the recent continued illness and death of our precious only babe, our hearts were fully prepared to receive with due appreciation, the warm welcome and thoughtful kindness accorded us. The day we took possession of our new home, these good people pounded us with everything necessary to fill our store-room.

This church is not strong, but our membership is composed of some noble, consecrated men and women, who have the work of their church at heart, and are always loyal in every good word and work. We hope to build up the work here, and are planning and praying to that end.

Fraternally,
C. L. WILSON.

Good News.

Dear Record:

I have just read a letter from Dr. Burrows under date of the 30th of March, and he says 'I saw Dr. Simmons yesterday, and he saw me. His sight is restored and he will be ready for work in a few days.' I bowed my head and gave thanks to God, as will many of the children of our Father when they know this.

Dr. Burrows still lacks minutes of the following associations, and I earnestly entreat some brother or sister who may be able to supply them, to send at once a copy of the following: Bethel, Carey, Ebenezer, Hobolo Chitto, Leaf River, Sipsey and South Mississippi. Our statistics will necessarily be incomplete without them.

I have still a few copies of Dr. Frost's great book, The Moral Dignity of Baptism, and I am anxious for our people to see this book, and I am sending them out at seventy-five cents the copy.

A. V. ROWE.

Southern Baptist Convention.

Brethren who intend to go to the Convention at Chattanooga, are requested to send me their names, that I may enroll them as delegates. If after sending your name you find that you cannot attend, you will confer a great favor by letting me know that I may put another in your place.

A. V. ROWE.

Some Good Books.

We will send by mail any one of the following Books on receipt of \$1.00

Immersion by J. T. Christian, D. D. L. D.
Close Communion " " " "
America or Rome which " " " "
Justice to the Jews, Madison Peters.
Life of Yates.

Land of Sunrise, by Barrett
Pillars of Orthodoxy, List price \$1.25
Ten Years a Priest, by Culleton
Sovereignty of God—Great discussion by Prof. Northrup of Chicago University and Dr. Watts, Belfast, Ireland list price \$1.50
From Eden to Calvary, or Through the Bible in a Year with Our Boys and Girls, illustrated.
The Kingdom by George Dana Boardman, List \$1.50
Josephus, List \$2.00.

The Following List by Mail.

75c

Baptist History Vindicated, by Dr. Christian,
Did They Dip?
Alien Immersion,
Three Reasons for being a Baptist, by Pendleton.
Cruise of the Kaiserine by T. T. Eaton, D. D. L. L. D.
Antimissionism by B. H. Carroll Jr.
Behind the Scenes, by Iams.
Before the Foot light " " "
Pilgrims Progress, by Benyan.
The Little Baptist, by Martin (Over 100,000 have been sold.)

The following Books at the following Prices.

From The Ball-room to Hell.....25c
Honey from Strange Hives.....25c
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Shall Woman Preach " " " ".....10c

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Rev. J. W. BURTON,
I. E. of the M. E. Church, South.
Send for catalogue, stating power requirements.
White-Blakeslee Mfg. Co.
21 Birmingham, Ala.

April 5, 1906.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.

P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. W. Spencer, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

April, 1906.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc., are left with the Society.

Program.

Subject: Papal Missions

Resolution No. 4. "I must be about my Father's business." These are the first recorded words of Jesus, and suggest a most appropriate resolution for W. M. workers.

Opening Prayer: By the President. "Favorite" Hymns: To be suggested by the members and arranged for previous to the meeting.

Our Motive for Work: Mark 16: 15; 2 Cor. 5: 14-15; Phil. 1: 20-21; Acts 1: 6-11; Heb. 10: 10-24.

For Emphasis: Enthusiasm means "God within." Let us maintain it by maintaining the inner spiritual life.

Leaflet: "Why Send Missionaries to Roman Catholic Countries," by E. M. Potent.

Seed Thought for Leader: One of the greatest problems in Mexico's redemption is the evangelization of her women; good schools for girls are therefore an essential to success. In South America, with a population of 37,000,000, less than 4,000,000 have been reached by the gospel. "Our work is a hand-to-hand fight with the priest-hood for individual souls," said a missionary to Italy.

Echoes from Papal Fields: See letters of missionaries to Italy, Mexico, Brazil, Argentina, Cuba, in Foreign Mission Journal and Home field.

Faith Ask: That God may send convicting, converting power to the

A PALE-FACED GIRL wants more red in her blood. If subject to dizziness, fainting and shortness of breath on slight exertion, no doubt remains. Your doctor will confirm this. Her food is not nourishing her; she needs a change. The best change and the best nourishment she can get is Scott's Emulsion. Her food soon has the upper hand; her blood is enriched; her color returns. We never yet heard of a pale-faced girl who didn't get new strength, new vigor and new color from Scott's Emulsion.

SCOTT & BOWNE, 439 Pearl Street, New York

hearts of those who have a form of godliness, but deny the Truth as it is in Jesus.

9. Business: Collection, etc.
10. Appoint a "New Ideas" Committee, to be on the alert for new plans by which the work may be advanced.

11. Leaflet: "A Thirsty Land," by M. J. Adams.

12. Announce Topic for next meeting, and ask all who can bring at least one interesting fact from the life of a foreign missionary.

Request.

Dear Sisters:

Some of the amounts pledged at our State Convention to Mountain Schools, Margaret Home and Yang Chow Hospital are yet unpaid. We ask that these societies send these amounts at an early date, as we wish to make a full report before April 20th.

MRS. WM. R. WOODS,
Secretary.

The Burning of Judas.

This is one of the great events of "Holy Week"—Lemona Santa in Mexico and one that is entirely peculiar to this country and characteristic of the population, who turn the most solemn events into semi-festive occasions. The Judas effigies are images—some of them life-size—of the traitor who betrayed Christ. They are made of pasteboard and stuffed with explosives to be burned upon the eve of Holy Saturday. The Mexican boy's enthusiasm corresponds to that of the American boy, manifested upon the Fourth of July.

Industriously does the Mexican boy assist his father and other adults in hanging up Judas, or what he terms "the little devil" to lamp posts, or to telegraph and telephone wires, that extend across the narrow streets. Vociferously does he yell when, at a given signal the swaying effigies are set afire, the explosives burst, and parts of the pasteboard anatomy come flying down upon the heads of the persecutors.—Selected.

The Topic for April—Papal Fields

Italy, Mexico, Brazil and Argentina are the Papal Fields in which the Southern Baptist Convention is sustaining missionaries. Some one may ask, why send the gospel to lands where Christ is known?

The answer is—Christianity exists in these countries only in name. Priest-craft and superstition have destroyed its power. Dr. W. M. Cato was sent to Italy by the Foreign Board in 1870.

The mission work in Mexico began in 1880, Rev. J. C. Westrup, one of the early missionaries was murdered by Indians and Mexicans.

Rev. and Mrs. W. B. Bagby established the first permanent mission in Brazil in 1882. Rev. S. M. Sowell was sent to Argentina in 1903. There are now nine workers in that field.

The Home Board took charge of the mission work in Cuba twenty years ago. There are thirty-three missionaries at work on that Island.

South America is a vast continent rich in mineral resources, and nominally Christian. Yet, in truth is steeped in ignorance and Romish superstition. Only fifteen out of every hundred can read and write.

"What Have We Done?"

We shall do so much in the years to come;

But what have we done today? We shall give our gold in a princely sum;

But what did we give today?

We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear,

We shall speak the words of love and cheer,

But what did we speak today?

We shall reap such joys in the by and by,

But what have we sown today?

We shall build no mansions in the sky;

But what have we built today?

An Incident and a Lesson.

Several years ago I helped an honored pastor in the annual meeting. He had been Bishop of that flock for a number of years, and was still in favor with his people.

There was a certain strange brother, who was a member of that church, and notwithstanding his peculiar and strange ways, he was a good man and was of much comfort to the pastor. He had the ministry graded: "Common Jacks, Elis, Morgan Rattlers and Whistling Jims." The majority of the preachers who had visited this church were Morgan Rattlers. But, he always graded his pastor assigned for so doing, it helped the pastor to preach and the members to hear—Grade your pastor high.

J. H. L.

Johnson's Chill & Fever Tonic Co. Savannah, Ga.

East Lake, Ala., Dec. 8th, 1902.

Mr. A. B. Girardeau, Savannah, Ga.

Dear Sir:—This is to certify that on August 1st I went to Verbena, Ala., to hold a series of meetings. Was at that time, and had been for six weeks prior, so feeble I was scarcely able to preach. Mr. F. A. Gullege of Verbena, with whose family I was stopping kindly offered me three bottles of Johnson's Chill and Fever Tonic at once. Within three days I was much better. In three weeks I had taken the three bottles of Tonic and was fully well. Took no other medicine then nor since, and am in better health and heavier than for the past fifteen years.

J. M. McCord,
Pastor Verbena Baptist Church.
2 bottles sent anywhere on receipt of \$1.00 in stamps
Johnson's Chill & Fever Tonic Company,
Savannah, Ga.

"The Best Ever."

Riceboro, Ga. March 9, 1905.

Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir—I was greatly annoyed last year with a severe attack of eczema on my leg, and after using several other remedies with no benefit, I tried Tetterine two boxes having made a complete cure. I think it the best remedy I have ever found for skin diseases. Yours truly

Bennie Deal
Tetterine also cures Tetter, Ringworm Dandruff and all forms of skin diseases
Occ. per box.
J. T. SHUPTRINE, Mfr. Savannah, Ga.

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Easton, Ill.

\$35

April 5, 1906.

MACBETH'S lamp-chimneys would have to cost five times what they do before it would pay you to buy any other. Buy a poor lamp-chimney and it breaks; no name on it, no way to know. No way except to get the kind with MACBETH on them. I send the Index to Chimneys free—write for it. Address

MACBETH, Pittsburgh.

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For further information, apply to
S. D. BOYDSTON,
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Effective Feb. 11, 1906.

The World a Mirror.

A mirror gives back a reflection of the face that looks into it. In it we can see a number of very different pictures. The strange thing about it is that the different pictures may be true representations of the same face. We may see a face lined with hate, or marked with fretting, or clouded with grief. We may see a face bright with hope, alive with thought or wreathed with smiles. The same face may present all these contrary moods. No, it is not a peculiarity of the mirror who decides the difference in the pictures.

Some one has said that the world is like a mirror and holds up to us what we held up to it. This may not always be true, but there is enough truth in the statement to make it worthy our study. What is true in it ought to be known and heeded. The one who looks for evil will find it. The one who wants to find the good will have it held up to him somewhere. The world frowns when we frown, and smiles when we smile. It is true that the most opposing things are in the world, but what we have returned to us out of all this is largely the same we carry to the world.

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Excellent Facilities For Treating Cancer.

New up-to-date hospital just completed.

We are curing Cancers, tumors, and chronic sore, without use of the knife or X-ray, and are endorsed by the Senate and Legislature of Virginia. If you are seeking cure come here and you will get it. Guarantee our cures.

Kellam Cancer Hospital, 1615 West Main Street, Richmond, Va.

We can grow daily by the simple process of doing our daily duties in the very best way we know how. When we have grown, the larger duties and opportunities will come along, and we will be ready to see and take them. This rule has never failed yet. By neglecting it, many souls have failed, however; for as Ruskin puts it, "Every duty we omit obscures some duty we should have known."

There are so many modern devices to prevent pain that there is danger that men will forget how to bear it. "He that is afraid of pain, is afraid of something that will always be in the world," said the old Roman soldier-emperor. Even when bodily pain is helped and assuaged, mental suffering remains, and all young and old must meet it. Courage in the face of pain is a necessary quality of strong soul. We must learn it, if we are to live high and useful lives.

Positions Guaranteed

BY A \$30,000 CAPITAL.

They will take your note for tuition, payable when you secure a position.

CAR FARE PAID. GOOD BOARD CHEAP. Some Free Scholarships.
HARRIS BUSINESS COLLEGE, Jackson, Miss.

"Just smell the miserable odor of that tannery," one said as they were passing a certain place. "No, thank you," said the other, "I prefer to smell the sweet fragrance of this new wood." Each one was getting back what he exercised himself to get.

If we want to find good in the world and promise in human life, we must go out with good in our hearts and promise for those we meet. If we wish roses and not thorns to meet us, the thorns must not be presented in the reception we give to others. Sympathy and encouragement must come to conditions of heart that they will fit. The mind that loves to dwell on dark things can be sure to be entertained by the same. The bright things will look up at the one who carries sunshine with him. It is true that it will be cloudy sometimes and the reflections will not be entirely clear, yet it is true that what we carry has much to do with what comes back to us in our life.—Young People.

The Rose Lesson.

It has been a season of pleasure in watching a little rose unfold in our window. The growing plant seemed to be constantly saying, "See what I am working for. Wait for what I will give you." Not one hint did he give of the strange, secret work it was doing beneath the soil. Not once did it hold up its roots for inspection, nor did it once ask sympathy because so much of its life was hidden. The shapely plant, the budding branches, were held up to view. Even they pointed to something higher. The fragrant roses came, then the plant seemed to say, "These are what I have been working for."

It is so easy for one to put first the part of the work or life that should be hidden. It is easy to make so much of the common or the disagreeable in life as to hide

the highest and best. It often seems to be a pleasure to some of us to have others see what lovely paths we have to tread and what disagreeable tasks we have to do. Such uncovering of the unlovely is like exposing roots to show what dark paths they have to travel. That conceals the best, if best there is. It would spoil the buds and roses, if there were any. The plant ought to advertise the highest in aim and character.

Who thinks of Jesus as a carpenter? Who speaks of Paul as a tent maker or of John as a fisherman? Who paints Luther as the son of a weaver or writes about Carey as a shoemaker? We must be told that Livingstone was once a toiler in a cotton mill or we think of him only as a missionary explorer. We know Judson only as the self-sacrificing missionary.

The common work, the trying portions of these lives are hidden by the greatest in them. Every experience is used to push into sight the best and develop it in the highest service—Young People.

Belhaven College,
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Select School. Chartered 1894. Full corps of high grade, experienced, successful instructors for Literary Department. Art. Elocution, Piano, Voice, Stringed instruments. Modern Languages. Location and health record unsurpassed. Ten-acre campus Steam heat and all modern appointments.

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Ahead of Everything! GLORIOUS PRAISE!

SUITABLE FOR CHURCH SERVICES, SUNDAY SCHOOLS AND YOUNG PEOPLE'S MEETINGS. ENDORSED BY RELIGIOUS PRESS.

READ WHAT GOD JUDGES SAY:
Dr. E. C. Dargatzis of the Southern Baptist Theological Seminary, and himself a master of sacred song, strikes me as a very handy and useful book, admirably serving the purpose for which it was intended.
Dr. J. M. Frost, School Secretary, calls it "a glorious book."
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"It is a happy combination of things new and old. I wish for the wide circulation that it deserves." P. S. Henson, 111 Tremont Temple, Boston.
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The greatest work of the greatest masters of sacred song.
Dr. W. Howard Doan and W. J. Kirkpatrick.
Best Silk Binding, Sewed not wire stitched.
\$25 a 100, \$3.60 a Dozen. Not prepaid. Single copy by mail 35c.

Deaths

In Memoriam.

Mrs. J. A. P. Campbell.
Truly a mother in Israel has fallen on sleep.

WHEREAS, Almighty God, our heavenly Father, has called from our midst to her eternal home our beloved friend and sister, Mrs. J. A. P. Campbell.

RESOLVED, That we, the members of the Ladies Aid and Missionary Society of the First Baptist Church of Jackson, Miss., sustain in her death a great loss; and with submission to his will, to his unerring will and say, "Thy will be done."

We know that our loss is her eternal gain. For her to live in Christ, but to die was gain; yes she is not dead but resting, awaiting their resurrection morn.

For if we believe that Jesus died and rose again, even so they also which sleep in Jesus will God bring with him; or God himself shall descend from heaven, and the dead in Christ shall rise.

Wherefore comfort one another with these words.

RESOLVED, That our church has lost a devoted member; our society a faithful and untiring worker; the community a loving, charitable friend and helper; and a family an able, true, and mother whose loss God alone can enable them bear.

RESOLVED, That her beautiful life of sacrifice, her ministrations of loving purity, her liberal gifts to further the work of the Lord Jesus Christ, whom she loved and served so faithfully even to the vigor of youth in her old age, held in our memory, and that her example influence us to noble efforts in Christian living. While we shall miss her untimely form as we sit from time to time, let us ever cherish in memory her gentle life so fragrant with deeds of loving service for her Master, and for her own men. Her parting message to her society is a benediction. Be faithful to our Society, and let nothing but sickness keep you from filling your place at every meeting.

RESOLVED, That we tender to her beloved husband and companion for fifty years of happy, wedded life, and to sorrowing sons and daughters and grandchildren, our sincere sympathy in

these hours of loneliness and sorrow. We would commend them to the God of all grace and to his Word for consolation and comfort.

RESOLVED, That a copy of these resolutions be sent to the family, to the Baptist Record and be spread upon the minutes of our Society.

Mrs. W. F. YARBROUGH
Mrs. P. L. FULGHAM,
Mrs. E. O. GREGORY,
Committee.

William Scott.

William Scott was born in Scotland in 1850. Died March 21st, 1906 at his home in Senatobia Miss. He came to this country when 18 years of age. He was married to Lena Wynne Nov. 16th, 1881 to which union five children were born, four of whom with the mother survive him.

Heo. Scott was converted and united with Looxahoma Baptist Church in 1880. In which church he was deacon and Sunday school teacher for a number of years. He a consistent Christian, and without doubt is now with God.

His body rests in Bethesda Cemetery. J. T. SHERMAN.

Senatobia, Miss.

Rev. W. F. Spraggins.

On last Thursday morning, March 22nd, Bro. W. F. Spraggins passed peacefully away at his home near Sessums.

He was born in Abbeville District, S. C. Dec. 18, 1827 and born from Above in July 1846. In 1854 he was ordained to the ministry and in 1866 came into Columbus Association where he has resided continuously up to his death.

Since 1869 he has served as pastor churches in the Association or in the country adjacent to the Association or he has served as Missionary in the Association up to a few years ago when he became too feeble to get about. His services whether as pastor or as Missionary were always acceptable.

He was a faithful good man and was held in the highest confidence and tenderest affection by not only his brethren in the church but by all who knew him.

In his family he was a model both as a husband and as a father. His good wife and several children and grandchildren survive him.

"Blessed are dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors; and their works do follow them."

M. K. THORNTON.
Starkville, Miss.

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\$500—Dr. E. Detenon's Anti-Diarrhetic may be worth to you more than \$100. If you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. Sold by.

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Stations.	No. 2.	No. 4.
Lv. Mobile.....	7:00am	4:30pm
" Government St., Ala. 7:08"		4:38pm
" Orchard.....	7:29"	4:59pm
" Crusier.....	7:36"	4:00
" Semmes.....	7:44"	5:14pm
" Wilmer.....	8:03"	5:31pm
" I atonia.....	8:18"	5:46pm
" Brushy.....	8:25"	5:53pm
" Donovan.....	8:33"	6:01pm
" Evalston.....	8:42"	6:10pm
" Lucedale.....	8:48"	6:16pm
" Bubank.....	9:00"	6:28pm
" Bexley.....	9:07"	6:35pm
" Merrill.....	9:17"	6:45pm
" Leaf.....	9:34"	7:02pm
" McLain.....	9:50"	7:18pm
" Little Creek.....	9:54"	7:22pm
" Beaumont.....	10:10"	7:38pm
" Hintonville.....	10:29"	7:56pm
" Richton.....	10:44"	8:12pm
" Lancaster.....		

South Bound—Daily.

Stations.	No. 1.	No. 3.
NORTH BOUND.		
No. 2—Daily.		Daily—No. 4.
11:02am Lv.....	Loper.....	Ar. 2:32pm
11:16am Lv.....	Ovette.....	Ar. 2:18pm
	Grotts.....	
11:40am.....	Ellisville Jct.....	1:54pm
12:03pm Ar.....	Laurel.....	Lv. 1:31pm
12:04pm Lv.....	Laurel.....	Ar. 1:30pm
12:18pm Lv.....	Roy.....	Ar. 1:16pm
12:30pm Lv.....	Mossville.....	Ar. 1:04pm
12:41pm Lv.....	Progressive Ar.....	12:53pm
12:47pm Lv.....	Stringer.....	Ar. 12:47pm
1:09pm Lv.....	Bay Springs Ar.....	12:21pm
1:29pm Lv.....	Louin.....	Ar. 12:01pm
1:41pm Lv.....	Montrose.....	Ar. 11:47am
2:07pm Lv.....	Roberts.....	Ar. 11:30am
2:20pm Ar.....	Newton.....	Lv. 11:10am

Hattiesburg Branch

	NORTH BOUND.	Daily.
	No. 24.	No. 6.
Lv. Beaumont.....	10 10am	7 40pm
Lv. Wingate.....	10 45am	7 55pm
Lv. New Augusta.....	11 00am	8 01pm
Lv. Mahnd.....	11 15am	8 09pm
Lv. Ragland.....	12 05pm	8 26pm
Lv. McCallum.....	12 50pm	8 33pm
Ar. Hattiesburg.....		8 55pm

SOUTH BOUND.

Daily.		
	No. 5.	No. 25.
Beaumont.....	8 40am	5 00pm
Wingate.....	8 25am	4 25pm
New Augusta.....	8 19am	4 00pm
Mahnd.....	8 11am	3 40pm
Ragland.....	7 54am	3 03pm
McCallum.....	7 47am	2 45pm

Ellisville Branch

Daily Except Sunday	
Stations	No. 27. No. 26.
Lv. Ellisville Jct. Miss., . . .	11 40am
	Ar. 1 45am
Ar. Ellisville Jct. Miss., - - -	12 15pm

J. M. Derrick & Son.

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Evangelist Lane at Jennings and Lake Arthur, La.

I had Evangelist Lane of Magnolia, Miss., with me two weeks in February, one week at Jennings and one week at Lake Arthur.

My only regret is that he could not stay long enough to preach two weeks at each place.

The meetings were very helpful and uplifting in many ways. He strives for the upbuilding of the church and pastor and the strengthening of the ties that bind them together. He preaches a pure gospel in a simple, entertaining and forceful manner. He uses not "high pressure," nor "clap trap" method to induce people to make profession and unite with the church. The bad effects that so often follow revival meetings do not show up after the meeting.

I pray the Lord may abundantly use him in the work. It is a pleasure to have him in a meeting.

Fraternally,
E. W. McLENDON.

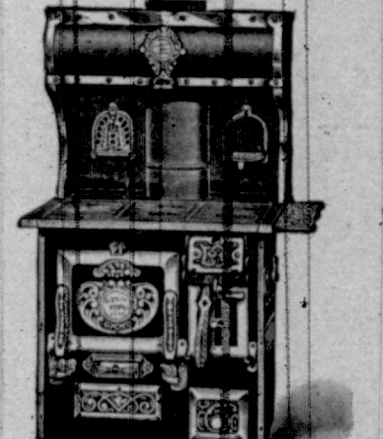
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has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. TWENTY-FIVE CENTS A BOTTLE.

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\$85.00	Kimball Organ for	\$50.00	\$75.00	Kimball Organ for	\$45.00
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free and frankly, telling us all your troubles. We will send Free Advice (in plain sealed envelope). Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

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I suffered," writes Virginia Robson, of Easton, Md., "until I took Cardui, which cured me so quickly it surprised my doctor, who didn't know I was taking it."

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Price, 25c., 50c. and \$1.00.

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Mathewmaties from Buks.

The president of the Board of Trustees of the Carnegie Library at Washington tells of an interesting communication received by the librarian from a gentleman in a near-by town.

"Sir and Friend," the letter ran, "what I want to know does the Carnegie library lend Buks teaching Mathewmaties to persons outside of the City of Washington? I desire Onlie Buks on Mathewmaties. i am alright on Spellin and prety Fare as a Grammarrian, if I do sa it Myself, but as Mathewmaties is to much for me, I desire the above information as to whether it can be learned from Buks."—Woman's Home Companion for April.

The annual income of teachers is smaller than that of any like class of workers, and yet they must spend a portion of this in attending teachers' meetings if they would keep up with the procession and not be a drag to the progress of education.

Simon, the Leper.

Matt. 26:6.

While there is no more glorious doctrine to preach to sinning men

than that of the possibilities of repentance and reformation, the expediency of such a proceeding is not to be overlooked. A dark past can never be wholly outlived. And men who have ceased to partake of the revels of sin find themselves forced to keep on paying the bills for past indulgence. The man who had gotten so far away from the time when he was under the awful scourge of leprosy that he had taken his place in society as a giver of feasts was still called "Simon, the leper." "My sinful life looks more dreadful to me than it did the day I forsook it," said a reformed man. "I have been healed of the disease but I must continue to carry the scars. Simon must have devoutly rejoiced that he had been freed from his leprosy, but it is probable that he none the less wished he had kept clear of its contamination.—The Lookout.

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This Planter is made with Fertilizer Attachment if wanted.

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The Celebrated "Aristocracy Strain"—The greatest layers in the world. Blue ribbon winners at poultry shows and State fairs for years. A few trios of this strain for sale. Eggs From the Best Matings at \$3.00 per 15, or \$5.00 per 30. Write for circular giving prices and list of winners. It's free. GEO. W. SEYMOUR, Ex-President Ky. State Poultry Association 2521 BEACH STREET, LOUISVILLE, KY

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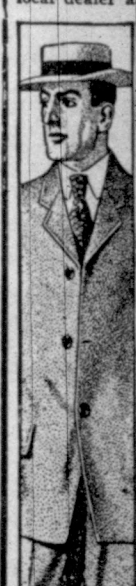
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SAY MA IF I LIVE WILL I BE AS BIG A GOOSE AS YOU

Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboard; no backache, if you use MAGIC WHITE SOAP; will iron easy as magic; has no resin like in yellow soap. Get your grocer to order or send us \$1.00 for a sample box of 20 cakes. Express prepaid. Have the wrappers. **MAGIC SOAP CO., Ltd. New Orleans**

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Cures Eczema, Rash, Ringworm, Teterrine and old sores, no matter how bad or how old. If you are afflicted with any skin trouble send at once for a box of Hutchin's Eczema Salve. WE GUARANTEE its efficiency absolutely. We refund your money promptly if not quickly and permanently cured. Send \$1.00 for a sample box. You cannot afford not to try it.

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RUBBER HEELS This Woman's Vice Kid Patent Leather Tip, London Too, Best Rubber Heels, at 50c. C to E. sent postpaid on receipt of \$1.00. Equals any \$2.50 shoe. Money back if unsatisfactory. FREE Trial Cat. of 100 styles of shoes. Better Shoe Mfg. Co., Dept. 1, Truro, Mass.



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Panol Cures Grip

After the Doctor Failed.

Mr. W. A. Salisbury, 1036 Tchoupitoulas St. New Orleans, says: "I wish to add my testimony to that of hundreds of others who have used your excellent remedy, Panol. A few weeks ago I was taken sick with a very severe case of Grip in its worst form. For two weeks I was unable to sleep, could not eat, was all run down, and had severe pains in all parts of my body. The doctor said I was a very sick man. His medicines did not give me any relief, and I was growing worse each day until a friend induced me to try Panol. It began to help me after I had taken only a few doses, and by the time I had finished the bottle I was completely cured. I can truthfully say that Panol did me more good than any other medicine I have ever taken in my life. It has also toned up my nervous system and aided my digestion wonderfully, so that I feel in excellent condition all the time. I think Panol is the best remedy of its kind on the market to-day, and will praise it continually for the great good it has done me."

Panol is not a patch remedy. It goes to the roots of disease and pulls them up. It does this in the most pleasant and thorough way. It takes out of the system the effects of Grip. It invigorates every function of the system. Builds up appetite and strength. Gives restful, healthful sleep. Try it now.

Pleasant to take as lemonade. 50 cents. Six bottles for \$2.50. Sold by druggists and dealers in medicines.

ROYALINE MEDICINE CO. LTD.
NEW ORLEANS.

FRISCO TO CALIFORNIA ONE-WAY COLONIST

\$31.65 From Memphis, Tenn.

\$34.50 From Birmingham, Alabama.

Corresponding LOW RATES to PORTLAND, SEATTLE, and other points in Washington, Oregon, Idaho, Montana, Wyoming and Utah.

ON SALE DAILY FEBRUARY 15th TO APRIL 7th. Inclusive
ROUND TRIP HOMESEEKER'S RATES.

One fare plus \$2.00 to the Southwest

On sale the 1st and 3rd Tuesday March and April.

Good to return any time within twenty-one days

Stop overs allowed.

For information and schedules, Write

J. N. CORNATZAR A. G. P. A.
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B. WASHINGTON, T. P. A.,
New Orleans,

WHAT DR. WILLIAMS SAYS ABOUT CONSUMPTION.

Dr. Williams, the well-known consumption specialist and Medical Director of the New Orleans Depuratorium Lung Cure says: "Nothing but a direct application of healing vaporized medicines, antiseptics and germicides to the very seat of the disease will effect a cure of any lung disease, and these medicines can be applied only by inhaling them in a vaporized state. The lungs constitute an air cavity and can be reached, medically only so mediated air. I will positively assert that bronchial or catarrhal consumption can be cured by these healing oily vapors that reach the seat of the disease, laden as they are with the Williams germ-killing 'Osoline'." After years of careful observation and examining the sputum of eleven hundred cases, I am convinced that fully three-fifths of all the deaths charged to consumption are really catarrhal bronchitis associated with dyspepsia, which is brought on from severe desling of the stomach. My treatment goes directly to the lungs and consequently does not disarrange the stomach or impede digestion. The treatment can be taken at home if desired."

Dr. Williams' invention of the wonderful Depurator Inhalation apparatus has made his name known all over the land. By means of this great invention the germ-destroying Williams' "Osoline" and healing, antiseptic oils are combined and vaporized so that the curative vapors may be easily breathed into the lungs and air tubes, spreading these healing oils over the sore spots and inflamed tissues of patients suffering from consumption and asthma. By this means the germs are killed, the sore spots are healed and the diseased coatings of the lungs and air tubes are loosened and thrown off. The cause of the disease being removed, the patient steadily improves until a complete cure is effected. The New Orleans office of the Williams Lung Cure, 191 St. Charles Avenue, is under the immediate supervision of Dr. Williams, who visits it frequently to consult with his specialist physicians in charge of the New Orleans Depuratorium and Electro-Therapeutic Institute. Call and receive free examination. Advice and free trial treatment, or write for pamphlet describing the Williams Home Treatment.

POND'S EXTRACT of Hamamelis Virginica

has for sixty years been the standard extract of witch hazel and to-day is more popular than ever both with the public and the Medical profession. This has entailed upon POND'S EXTRACT the inevitable penalty of fame:—

Imitation and Substitution

Neither of these however, would be perilous to public health if unscrupulous manufacturers—swayed more by Profit than Principle—did not jeopardize the health and lives of the people by adulterating their common and unidentified witch hazels and offering them through wholesale and retail druggists and department stores as "the same thing" and "just as good" as POND'S EXTRACT.

Not content with marketing an inferior article these manufacturers reached the point at last—in their Greed of Gain—of offering witch hazel fortified with *Wood Alcohol* (poison) or *Formaldehyde* (poison) or both, to the imminent peril of all who were deceived into buying and using it.

So ripe have these pernicious conditions become that the State Legislatures of New York and Illinois have enacted laws which make it an offence punishable by heavy fine, or imprisonment, or both, to sell any medicinal extract containing *Wood Alcohol* (poison) or *Formaldehyde* (poison) unless the bottle containing same be labeled *POISON*, and other States throughout the Union are taking steps one after another, to the same protective end.

In order, therefore, that the public may be secured against the danger of poisoning by the use of such witch hazels, we are impelled to publish the following

Caution

Witch Hazel is not "the same thing" as POND'S EXTRACT. On analysis of 70 samples of witch hazel, bought of leading wholesale and retail druggists and department stores, 52 contained *Wood Alcohol* (poison) or *Formaldehyde* (poison), or both, and not one of the other 18 was up to the required standard of strength. The peril of these poisons may be avoided by the exclusive use of

POND'S EXTRACT

It costs more, but it is worth the difference.

POND'S EXTRACT COMPANY
NEW YORK AND LONDON